/194 cont./

1. (cont.)
the river in order to make exchanges, and that there is now a Karajá boy among the Kayapó and a Kayapó boy among the Karajá for the purpose of learning the other language and later using it at home, probably refer to these efforts.

The feuds, therefore, continue to this day, and even today women and children are abducted by both sides. Thus, the Šambioá are in constant strife with the Kayapó, the Karajá with the Tapirapé, and the Šavajé with the Canoeiros. Among the Šambioá Ehrenreich found many Kayapó women who are used as prostitutes by the tribe. The same is true of the Tapirapé women among the Karajá. In 1908 their number was small: in the south horde there was one girl, in the north horde three women, a girl, and two boys. These Tapirapé seem not to have exerted any cultural, linguistic, or physical influence, whereas the cultural influence of the Tapirapé on the Karajá in former times must have been very strong, especially at the mouth of the Tapirapé, there was a great number of objects which were not seen in any other Karajá village and which appeared to be foreign.

3. House and Village.

The house (hãtŏ) is built in different ways, depending on the season of the year (dry season, rainy season).

The framework of the dry-season house consists of three arches, one behind the other, each made out of two sticks tied together at the top with bast. Palm fronds serve as covering: the pinnae are bent over to one side; two such fronds are then placed one on top of the other and tied together at the ribs. These fronds are then fastened to the arches from below in such a way that the upper ones cover the lower ones somewhat. The ridge is not finished off; it is not specially covered. About 15 centimeters below the ridge, on either side, a pole is tied parallel to it on the leaf covering (see Pl. 39). These simple huts are about three meters long, two meters wide, and one and a half meters high.

/320 cont./

648 Of course, it is not only the Karajá who abduct women from the enemy; they are exploited in the same manner by the latter.

727 /321/ Slain enemies are left lying. I was unable to find out anything about anthropophagy. Wounded fellow-tribesmen are brought back to the village and treated by the doctor. Captured women and children are used as work slaves; captured boys who do not wish to work are exposed, if they do not themselves run away. In both cases they probably face destruction.

The owner in question (their captor) benefits by the work of the war captives. In return, he gives them food and clothing.

727 Women war captives are also used as village prostitutes. In ex-
548 change for the payment of an arrow they are put at the disposal of the young men of the village as well as of other villages. A permanent claim is acquired by the payment of a net covering to the owner. At present the Karajá have only Tapirapé women as prostitutes; altogether I met only five such women and maidens among them, as well as two small boys. Šavajé women are also supposed to play this role occasionally; these are not abducted women, however, but women who, on trade expeditions, joined the Karajá or were banished because of offenses with them (?). One instance which I am able to explain to myself only in this manner occurred during my visit among the Šavajé, where an obviously pregnant Šavajé girl was handed over to my Karajá to be taken along to their villages.

622 The Karajá are led by chiefs (ǐdjāõ̌, dēřidṍ, ǐtrǐ̀). As external insignia they wear the chin tattooing, their wives the large Thevetia neck ornament (see above /see pp. 110 and 122/). Otherwise they have no distinguishing mark of any kind; "one recognizes them by their dignified behavior," Kuriší said.

The duties of the chief are the following: He determines and supervises the work in the plantings, the mask festivals and the preparation for them (making the dance masks); he keeps order in the village, settles disputes, decides cases, and supports the poor, widows, and orphans. He determines the fishing and trade expeditions; he decides on expeditions of war. Moreover, he shelters strangers in his house and provides for them,

/326 cont./

586 longer wants the other. In any case the children remain with the father. The divorced wife keeps her property. Ehrenreich re-
[587] ports ("Beiträge," p. 27) that a man who rejects his wife may not marry again, but merely takes a housekeeper. According to my observations, the case from Village No. 5 reported above is quite typical. Contempt is by no means the lot of such a man, as Königswald reports (1).

[113] 1. Globus, Vol. 94, p. 237.

589 Widows and orphans. Widowed persons again don their leg
768 and arm bands. The widower lives like a bachelor; he may marry again, but generally does so only if he has children who need a mother. Otherwise he is afraid of the work incumbent on a husband. Widows continue to live in the house, which, of course, is their property. They may marry again. They get their
587 maintenance from the chief, in case there are no grown sons who
736 are able to care for them. Otherwise the chief appoints someone who is to plant and fish for her, and pays him for it. Orphans are reared and provided for by the brother of the mother.

836 Extramarital sex life. The girls do their utmost to preserve their purity; thus, they do not go into the forest alone, for fear of the young men. If a girl nevertheless has misfortune, she is not punished, at any rate not in the south horde. Even in
[114] this case she is married by another party. I was unable to learn anything about the severe punishment for premarital intercourse and adultery, as reported by Ehrenreich and Königswald. /327/
● [548] Before marriage, the men enjoy complete freedom. In many
[485] villages there are Tapirpaé and Šavajé women who serve as prostitutes and are also put at the disposal of strangers. The Karajá nevertheless also seem to become involved occasionally in adventures even with tribal members. Pedro flirted in many villages with young girls whom he called his primas (cousins); in Camp No. 23 proposals for nocturnal trysts were made to him by two women, but he refused them. I did not discover anything about the arrangement of viri viduarum, about which Ehrenreich reports from Magalhães ("Beiträge," p. 28).

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

The adulterous
woman is punished by her husband either by flogging, or by 684
torturing with fire brands. It is said that she is sometimes even burned to death. The adulterous man is punished by the nearest relatives of his wife. But among these people as, unfortunately, among the higher races, far greater license is allowed the man than the woman.

The Karayá seem to cherish an earnest desire to preserve 593
the integrity of the family, and to guard it against disturbing influences of every kind. Children are reared with strictness 834
and maidenhood is respected; and any transgression of the tribal laws regarding the relations of the sexes is severely punished—even with death, in some cases. But children born 848
out of wedlock are not put to death, as is usually done among savage peoples, but instead, are, like other orphans, reared by the chief of the village as his own children.

The unmarried individuals, who are distinguished from the 589
married by the previously described wristlets and armlets, are not required to support themselves, but are provided for by the community as a whole. The bachelors and widowers live together in a sort of "bachelors' hall"—a separate hut—and participate in the hunting and fishing and other occupations of the tribe only as they feel inclined. But the unmarried women, while, like the single men, not required to work, are not segregated, for they dwell in the huts of their nearest relatives. These females are allowed certain liberties 836
with the unmarried men in order that they may not perturb 548
the married men and their families. They are the village prostitutes. By this arrangement the single men, on the other hand, are kept from endangering family life. Women [727]
taken captive from the enemy in intertribal wars, are retained as prostitutes and semi-slaves. These unhappy females are the common property of all the men, the married as well as the single. Captive female children share the same sad fate; and probably also the children born of captive parents.

We see in these customs, the dualism of the "ethics" of 577
the savage. They are moral, if we may use this term, only when their own well-being is at stake—when it is a question